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WOMAN'S WORK

Vol. XXIII. JULY, 1908. No. 7.

THE Committee in charge of WOMAN'S WORK is obliged to accept the resignation of its Chairman, Mrs. Chas. Cuthbert Hall, who has removed her home from New York since the death of Dr. Hall. Only those closest to our magazine, the past five years, know the full value of Mrs. Hall's services. Her readiness, her grasp and initiative have been equally efficient on the executive and on the literary side; she introduced improvements and had larger plans in mind. She carries with her both the admiration and affection of her associates and their profound sympathy in her irreparable sorrow.

THE new Chairman appointed on WOMAN'S WORK Committee is Mrs. Henry M. Humphrey, once of the Northwest Board, for many years of New York Board, and always an active friend of this magazine.

GROSS receipts of Women's Foreign Missionary Societies and Boards of the Presbyterian Church, 1907-8:

Headquarters.	
Philadelphia	$189,162.11
Chicago	103,345.67
New York	79,305.77
Albany	8,146.41
St. Louis	23,423.34
San Francisco	19,263.79
Portland	6,552.53
	$429,199.62

MORNING hymns of June Conference at "156" rang forth sweetly; the young missionary crowd was more quiet than last year—too quiet, they were too few, but they knew how to enjoy "the gifts the gods provide"—an automobile ride, an afternoon at generous "Brighthurst," or a dinner tendered by the Presbyterian Union. One man said frankly that, when he received the announcement of Conference he wondered whether it would pay to come, when the programme arrived he concluded to try it, at its close he knew the Conference had given him "most important preparation" for his life work. Sacred were the hours of prayer; wise, lucid, tender, the instructions of Secretaries and others; how stimulating addresses like that of Dr. Sailer, how fascinating was Mr. Severance with whom "the edge has not worn off" from his sixteen months' trip in the missions of Asia.

A LETTER from R. M. Johnston, M. D., gives particulars of the last hours of Mrs. Louise Johnston Hope at Élat, Africa. She was ill two weeks. On the third day she was seized with convulsions which recurred at short intervals on the last day. She fell on sleep at 2 A. M., May 2, and the funeral service was appointed at 2 P. M. the same day. Dr. Johnston says of her short life at Élat: "I never saw any one more cheerful, courageous and hopeful than she. Never a murmur; I know she never regretted having come." Mrs. Hope's mother and family friends at Montgomery, Ohio, have the sympathy and prayers of many who believe that "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

KOREA Mission has long proposed to open a Station where the lamented Leck explored, in the far north. The Board has now authorized the Mission to proceed with plans at Kang Kei, as soon as it shall decide that it can equip the Station out of resources already at its disposal, whether missionaries or funds, and can do it without injustice to any other Station.

OF thirty-six missionaries at present under appointment by the Board of Foreign Missions, eleven are assigned to Korea.

TO one familiar with Presbyterian missions, the term "self-support" readily suggests Korea, Japan, parts of China; perhaps no one would expect to find poor Africans in the front row with the best. There has been great advance since three years ago, when in Africa Mission there were seven village schools supported from America; now, there are twenty-eight sustained by the people themselves; station schools have also advanced tuition fees. Of fifteen church-

es, eleven support their own preaching this year and eight of them also care for evangelistic work.

ANOTHER new law in Kamerun strikes at a very old and deep-seated injustice. Numberless times the early Gaboon missionaries encountered the covetous father-in-law. He would return again and again demanding more goods from his son-in-law, who was thus kept forever in debt, even when he had paid in full for his wife years before. Now, the bridegroom may pay over his dowry in the presence of a magistrate, the deed is recorded, and he is in a position to refuse a second payment.

WHEN our friends went to re-open Lien-chou Station, a year and a half ago, they were met by many sullen faces, but there is now quite a different aspect: many Chinese realize their loss in having no hospitals, (destroyed by the mob,) and more homes are open to the women missionaries than they are able to visit. Some women who studied for a month, last winter, have been received to the Church. One of these had been married over two years to an elder of Lien-chou Church, but, when she came before the session, he was obliged to ask his wife what her own name is, so generally are the terms "big sister," "second sister" employed, instead of a personal name.

UNDER the direction of Rev. Rees F. Edwards, five buildings have been erected at Lien-chou: a church, boys' school, preacher's house and two missionary residences, one of which serves both as girls' school and a home for Miss Patterson. The need of a second dwelling, already going up, is very great for the Station numbers seven adult members, besides children. The two hospitals have been left till last, while the new doctors are studying Chinese.

A NODOA girl who is studying at the Medical School, Canton, wrote to her friends at home: "Every girl in Canton reads and we must change the custom in Hainan."

A SUDDEN breakdown in health obliges Rev. Harvey Brokaw to bring his wife home from Japan, at once. They opened Kure Station two years ago, and we earnestly hope and expect that, after a period of rest, they will return there.

CEBU is the third Filipino city in importance and, as Dr. Brown shows in his book, *The New Era in the Philippines*, is the oldest Roman Catholic city of the Islands, the King of Cebu with some of his subjects having been baptized by the Spanish friars who arrived with Magellan in 1521. Considering the age of Romish institutions here, and the backwardness of the community which made the friars' return here possible after 1900, it is not surprising that opposition to the Protestant Church is stronger in Cebu than at any other station in the Philippines Mission, and that Dr. Graham's Report closes with a martyr's death.

A MAP of the Philippine Islands was printed in WOMAN'S WORK July, 1906, and of Hainan July, 1907; these copies may be ordered.

THERE are now thirty-three Presbyterian churches in the Philippine Islands, with a membership of 8,500; added on confession of faith during last year, 2,100. Total membership of the Protestant churches is about 30,000.

THE Woman's Pavilion of Teheran Hospital received sixty-two in-patients last year, and no one knows so well as Dr. Mary J. Smith, who has borne the inconvenience and responsibility of caring for Moslem women in a man's hospital, what a relief the private women's court is. Miss Flora L. Bradford is matron-nurse and the Mohammedan lady who built the Pavilion shows a constant interest in the patients. The window in memory of Miss Charlotte Montgomery was unveiled in the autumn, and on "Hospital Sunday" foreign residents of Teheran made a generous offering towards the general hospital expenses.

THE Japanese congregation in charge of Rev. Thos. C. Winn at Dairen, Manchuria, is occupying its beautiful new church, whose bell tower with a Russian bell can be seen from nearly every direction. This house of the Lord was dedicated two years after the few Christians in the place organized a church. English services are also held twice a month within the same walls.

THE King in North Kamerun, who invented Bamun writing, has sent his throne of carved wood, a unique affair, as a present to Kaiser William.

Missionaries in Hainan and the Philippines

AND POST OFFICE ADDRESSES.

Direct all except Kachek letters for Hainan, China, *Hoihow via Hongkong;* send direct to *Kachek, via Hongkong.*

HAINAN.

Mrs. Wm. M. Campbell, Kiungchow.
Miss Alice H. Skinner, "
Mrs. J. Franklin Kelly, Nodoa.
Mrs. J. C. Melrose, "
Mrs. Frauk P. Gilman, Kachek.
Miss Katherine L. Schaeffer, "

PHILIPPINE ISLANDS.

Miss Clyde Bartholomew, Manila.
Mrs. Lewis B. Hillis, Manila.
Mrs. John H. Lamb, "
Mrs. James B. Rodgers, "
Mrs. Geo. W. Wright, "
Mrs. Elizabeth M. Brinton, Iloilo, Panay.
Mrs. Paul Doltz, " "
Mrs. J. Andrew Hall, *en route,* " "
Mrs. D. S. Hibbard, Dumaguete, Negros.
Mrs. W. H. Langheim, " "
Mrs. W. O. McIntire, " "
Mrs. Geo. Dunlap, Cebu, Cebu.
Mrs. Fred'k Jansen, " "
Mrs. Jas. A. Graham, " "
Mrs. Chas. R. Hamilton, M.D., Laguna, Luzon.
Mrs. Robt. Carter, Maasin, Leyte.
Mrs. Roy H. Brown, *en route,* Legaspie, Albay.
Mrs. Chas. N. Magill, Tayabas, Luzon.

In this country: Mrs. P. W. McClintock, Keokuk, Iowa; Mrs. Chas. A. Glunz, care F. A. Jackson, Y. M. C. A., Berkeley, Cal.; Mrs. H. M. McCandliss, Wooster, Ohio; Miss H. Montgomery, ———, Arizona; Mrs. C. H. Newton, Palmyra, Mo.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

SINGLE MEN'S CORPS, HAINAN AND PHILIPPINE ISLANDS.

Rev. Geo. D. Byers, Hoihow.
Sidney L. Lasell, M.D., *en route,* Kachek.
Rev. Wm. J. Leverett, Nodoa.
Rev. David S. Tappan, Jr., Kiungchow.
Rev. Chas. E. Rath, Maasin, Leyte, P. I.

Eight Weeks Without Seeing a White Face

[See "An Isolated Garrison of Hainan Mission," WOMAN'S WORK, July, 1907.]

According to your maps Lok-lah may not seem far from Kachek, but it is two weeks distant. I came horseback, all but the first fifteen miles, and without accident other than a tumble which the pony took from one of the high, rickety bridges. I was leading him, so did not share in his soaking.

For a number of years, preacher Gnang Tin-Eng and others have told us the needs of women in Lok-lah, so though my coming leaves only Mr. and Mrs. Gilman to look after all departments of our work at Kachek, they were in favor of my taking this opportunity. Since Mrs. Jeremiassen and I spent the holiday season here six years ago, no woman has been in Lok-lah to do any Christian work. The thirty baptized people are mainly men and boys. I cannot tell you what a joy it is to note the teachable attitude of nearly every woman whose husband or son is a Christian. Most of them show that they have learned something of Christianity. You perhaps think all the Christian men should have thoroughly instructed their wives, but if you understood the social system here and the general attitude of women toward book learning, you would agree with me that these men have done well.

What programme to pursue was a subject of concern to me all the way hither. I gave the first week to getting acquainted. A school of ten girls begins to assemble about nine o'clock. After eleven, the women drop in, and stay from fifteen minutes to four or five hours. After the first greetings and inquiries, Moh-tu, the Bible woman, begins to teach a Scripture verse, the Lord's Prayer and Commandments. I rest them from the task of memorizing by explaining the lines memorized or by telling Bible stories, using lesson rolls to illustrate. If all the women could come every day and at the same hour, teaching would be much simpler; but, alas, food must be gathered for pigs and cows, turnips must be planted, the paddy sunned and stored, rice fields prepared for the next crop, etc., *ad infinitum*, as only farmers know the world over, and in Ngai-chiu District women are the farmers. One woman who could not come in the daytime came to spend the night with Moh-tu so as to learn in the evening. This is a decided hardship for Moh-tu, as the poor woman does not seem to have time to keep her head and body free of vermin, and Moh-tu must share bed and blankets with her. But our Saviour left His home in glory and came to preach the gospel to the poor, so Moh-tu thinks that for His sake she will make no objection, but patiently search through clothes and bedding every day.

Cholera is epidemic and new cases are of daily occurrence here. Gnang Tin-Eng told me how several of the Christian men and boys have gone from one case to another with remedies, when no one else would go near. In one house just across the narrow street from his, there were six cases. The father was first to die and, when the preacher advised that the corpse be removed, a son explained, "What! my father who built this house

not be permitted to remain in it, not even for a few months after death!" When five others came down with cholera and another case proved fatal, the family made haste to remove the coffins from the house. Several Christians have had the disease, but none died.

During my second week I invited the women to come at noon daily, and asked Gnang Tin-Eng to give a series of six lessons on the essentials of our faith. Each talk was followed by review, questions and a season of prayer, and by the end of the week several had made good progress. One bewailed that she had not sooner known "how good the gospel is." Another wants her prospective daughter-in-law to be interested. A number say they will attend Sunday services and persuade other women to come.

During our third and fourth weeks, three girls read through First Primer. Callers came every day, and evenings were occupied in teaching women who had no leisure by day. One of these was grass-cutter for my pony. She had rather a poor reputation but, we trust, has repented and that other Christian women will help her to live an upright life. January tenth, a carrier came with mail. Unless you have been six weeks without seeing one person of your own race and without receiving a line from the outside world, you cannot appreciate the pleasure with which I looked at the addresses of all the letters before composing myself to open one. On our last Sunday, more than ninety people were crowded into the little chapel, nearly half of whom were women and girls. I have been very, very happy to be permitted to spend these four weeks here and I pray, and ask you to pray, that God will abundantly bless the seed sowing and that all may feel it a duty and privilege to teach others what they have learned.

I hope no one has wasted any sympathy on me for having to spend Christmas so far from American friends. I had a very merry Christmas indeed. The Christians came early in the morning and brought a dressed goat, pork, chickens, vegetables, fish, rice, peanuts, and I don't know how many other eatables; also wood and water, big kettles and skillets, tables and benches, bowls and chopsticks. They set stones under a banyan tree and the kitchen was ready. After the cooking was well under way, we all met in the chapel, which had been decorated with plants and new pictures. Everything seemed to say, "Christmas comes but once a year." Gnang Tin-Eng preached a good sermon on "What Christmas means to the world." Some stereoscopic views were much appreciated and I had a supply of cards, so each child was made happy. When the feast was ready, the children were very sensibly seated at the first table. Then we women had our meal, while young men and boys waited on us. The women say this is the one day in the whole year on which they are thus favored. After the men had their dinner, a bombardment of firecrackers was begun and continued at intervals during the evening. At dusk, a huge flower-pot was brought in and about thirty tall red candles were stuck into it and lighted. The children were greatly pleased and, when I asked if they were happy, responded, "Happy!" "Then let us clap hands," said I, and there was a period of vigorous applause. Later, they sang "Jesus loves me" and, when the candles had burned down, the little ones went home, leaving us older people to gather in groups for a social chat before dispersing. The weather that day was perfect and Christmas was celebrated in an ideal manner.

Jan. 24, Kachek—Our party reached home this morning, well and happy. Mrs. Gilman has gone to Hongkong to have dentistry done and Mr. Gilman is up in the Vun-sio District itinerating. I hope to see them some time next week. The first thing I did on returning, after greeting the Chinese, was to start my clock and build a fire in the grate for company.

Katherine L. Schaeffer.

NODOA Bible women were out in country work 144 days, last year, and in 48 new villages.

A HAINANESE boy was near to death in Mary Henry Hospital. The doctor entering the ward found the boy's mother on her knees, in the dim light, and another woman from her village was in prayer. The Christian woman prayed in brief sentences and the mother repeated the words after her, not knowing how to pray alone. Mrs. McClintock also coming in just then, the woman exclaimed: "I confess my sin! When my son first returned from school at Nodoa, he wanted to worship God, and he told me it was not right to 'do devil business'; but I compelled him to do after our custom, and now God is punishing me for my sin."

She was assured that God sought only to save both her and her son.—*Nodoa Report.*

THE PHILIPPINES MISSION IN ANNUAL MEETING

Assembled Dec. 30–Jan. 10 in Ellinwood Training School, Manila.

Foreground, centre, Dr. Rodgers; *behind him*, Mrs. Rodgers, Mrs. Jansen, Mrs. Dunlap, Mrs. Doltz, Mr. Doltz; *extreme left*, Jansen, Dunlap; *opposite Dr. Rodgers*, Miss Bartholomew; *to her right*, Hall, Magill, Hillis, Wright, Mrs. Wright, Rath (standing), Mrs. Hamilton, Mr. Hamilton; *wall row on the right*, Mr. Hamilton's mother (front), Dr. Rossiter, Lamb, Glunz (standing).

Work of the Spirit in Albay, Philippine Islands

"Not by might nor by power, but by my Spirit, saith the Lord of Hosts." These words are the keynote to all the success in our province. Funds were inadequate, helpers were few, opposition was strong. But God was for us; who could be against us?

Four years ago there was not one chapel; now there are six. At that time you would have searched long to find a Bible, or a Filipino interested in God's Word; since then Bible classes have been held, Sunday-schools established and nearly five hundred men and women baptized. They are strong in their faith, zealous workers for the Master. For them to confess the Name above every name means in our province social ostracism, ridicule, loss of business, relinquishing of political aspirations, bodily sufferings and annoyance from stones hurled in the dark, dread of the incendiary's torch. They awake to find their homes in flames or their chapel, built as a labor of love, burned to the ground. We have yet to record one of them who because of these things has renounced his faith. They "count it all joy to suffer shame for His name." Three concrete examples will tell you more than many generalities about the Spirit's presence in Albay.

I.—*Hate is Conquered through preaching the Christ of love and forgiveness.*

There were two brothers, sworn enemies. They had vowed to kill each other at the first meeting. They were of good family and held a high position in their community. Emelio, the elder brother, was noted for his temper and his notoriously indecent life. His reputation was unsavory. He was considered past redemption. One day he entered a home where, for the first time, he saw a Bible. He became interested. The seed was sown. He consulted with the evangelist and missionary and completely gave his heart to Christ. Immediately, he decided he must go to his brother Pedro to obtain his forgiveness and effect a reconciliation. He went, accompanied by friends. Pedro saw him coming, rushed for his *bolo* and with his weapon in hand confronted Emelio. The new Emelio asked for pardon, received it, and by his life won his brother to the Saviour. Today the two men, once enemies, are bro-

thers in love. They have given a chapel for worship. Every Sunday they walk miles to preach, receiving not one cent. Their renewed lives are the marvel of their section of Albay Province.

II.—*The Missionary Taught the Divine Way.*

It was after the communion service, when quite a number had been brought into the Shepherd's care. Some strong, aggressive men and women had been received into active membership. Of another sort seemed one, an old, bent woman, ugly and unattractive. She had a horrible-looking wound in her shoulder and was bowed over by much work. She was very ignorant, but she knew that she wanted Christ and that He meant much to her. I thought as I gazed on her unintelligent face that she would not be able to do much personal work. I wished that God had given us some stronger person for our fruit. This, however, is the way God taught me.

After a few weeks this woman went to a neighboring town and was absent two months. Then, one morning, she appeared at our house and this was her story: "Pastor, I have tried to teach the people what I know about the gospel. I could not tell them much, but I tried and, Pastor, there are now twenty-three men and women who want to confess Christ and I am sure they will be faithful and true, if you will go and teach them more about the Master." I went and, after a time, these people were received to the Church and, though tried in the fire of persecution, they have proved true gold. That morning God taught me this truth which will never be forgotten: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty."

III.—*A Fruit Gatherer.*

His name was Sesario; a man about fifty years of age. He was a modern Nicodemus and came at night to find out about Christ. He was fearful of ridicule. At last he came out into a wonderful conviction and love for the Saviour. Every day he came to my house to study God's Word. He was burning with zeal to preach. He was not educated enough to preach in the cities, but he used his five loaves and two fishes and went to the mountains, where he fed many a hungry one. He was ridiculed. People refused to listen, at times, or they left the house when he entered. He persevered, however, and at last encountered people who were anxious to learn the good news. Day after day he went to this place, giving freely his time and strength.

One night, just before the pastor was leaving his home for the service, heavy of heart because of opposition and lack of interest, he heard animated talking in the sitting-room. He opened his study door, and there was Sesario talking excitedly to Mrs. Brown. When he saw the pastor he rushed over to him, excitement and joy written in large letters of enthusiasm on his dark face. Putting his hands on my shoulders, with tears in his eyes he said: "O Pastor, *yo tengo fruta, yo tengo fruta.*" (Pastor, I have fruit, I have fruit.) He meant that, out in the mountains, ten souls had that day given their hearts to Christ through his agency. The pastor bowed his head and thanked God he was a missionary.

Roy H. Brown.

A Western Visitor at Nodoa

"Seeing is believing." Scores of letters had been written giving beautiful descriptions of the Island of Hainan, but not until seeing with one's own eyes could a recent visitor believe it all. Now she can truthfully use the words of the Queen of Sheba, "the half had not been told." Entering the Island at the close of a rich rice harvest, when the autumn rains had begun to make all nature's dress of her handsomest green, the country looked like an American springtime, and that made the traveler enjoy a ninety-five miles' journey to the interior station of Nodoa and quite converted the sceptic regarding beauty on one mission field. One visiting only the seaport station of Hoi How, or the capital city, Kiung Chow, would never imagine there were "beauty spots" to be found but, let me assure you, the interior of Hainan is a most delightful winter resort.

Ninety-five miles in America is considered a few hours' journey. In this

land of quiet, where no screeching engine, no jingling bells, nor even a steel rail has found its way, the traveler must go half way by boat and complete the journey in a sedan chair. The boats are the worst river craft any one ever sailed in, but they are safe; the chairs are all right if the carriers are not quarrelsome. So, with patience on the part of the traveler and perseverance on the part of boatman and coolies, the journey can be made in four days and that allows plenty of time to look at the mountains, to admire the tropical forests, to study rice culture, to groan over unsanitary conditions and tremble as the sure-footed coolies ford the sparkling streams.

It paid in every way to visit our mission station and see what God has wrought through the efforts of the missionaries. A boys' school, a hospital, a girls' school, and a little church are all within the tasteful compound, which is a great contrast to the Chinese villages one passes through.

With eighty schoolboys and twenty-five girls to look after, besides the church and a full hospital, our missionaries never know an idle moment, even when all the members of Nodoa Station are on the field. When, as last summer, two members are absent on furlough and two on vacation, the burden is heavy on the two that remain. The same thing may be said of each of the stations in Hainan. Not one of them has enough missionaries to cope with the work or give relief to the overburdened. Yet the progress of the gospel is steadily going forward, and if people at home could see the earnest interest of Christian Chinese in worship, hear the pleading for more light in a woman's prayer-meeting, they would quickly aid our Heavenly Father in answering their petitions. Perhaps we at home do not realize that ours is the only Church giving the Word of Life to the two millions of Chinese in Hainan and that, at this time, the roll of the entire mission, both those on furlough and on the field, numbers but twenty. Can we not wake up to the fact of our responsibility? "All the world for Christ," we sing. Hainan is a beautiful little corner of it which only needs the beautifying influence of the gospel of peace in the hearts of her idol-worshiping people.

Mary E. McClintock.

SECOND VISITOR IN TEN YEARS FROM OUTSIDE HAINAN.
The president-*emeritus* of Synodical Society, Iowa, was four months at Nodoa. Photographed in her traveling chair by her son, Rev. P. W. McClintock.

MEDICAL WORK, HAINAN, CHINA

J. Franklin Kelly, M.D., Nodoa, in charge. Chinese staff includes assistant, dispenser, matron and coolie. Report, November, 1906–October, '07:

Mary Henry Hospital, total attendance	7,700
At Namfong, Nodoa Market and villages	543
Fah-hih Clinics, three visits	100
Total patients	8,343

Herman Bryan, M.D., reports for Hoi How Hospital, eleven months:

In-patients	285
Dispensary attendance	6,674

Kilborne Hospital, Kachek, ten weeks:

In-patients	47
Dispensary treatments	751
Country trip.....patients daily,	3–60

MEDICAL ITEMS, Philippines Mission, 1907: Cebu Dispensary, attendance over 5,000; Iloilo Hospital, 332 in-patients, 7,140 in dispensary, 146 operations under anæsthetics, 2,017 minor operations.

Some Hainanese Medical Assistants

I cannot remember on what case I was operating at the time that Dr. Kelly caught us with his camera, so will just give a few words about the young men who are seen to be assisting me.

The one farthest to the right in the picture is a much nicer looking and more brainy looking man than is apparent here. He had been a heathen boy and was educated in a village temple school about six miles from the Hospital, but had never come in contact with Europeans until he came to help me. He had been with me several years when Dr. Lasell took over the Hospital, and it was of this young man that Dr. Lasell, who

DR. MCCANDLISS ON A SURGICAL CASE.
Photograph kindly sent by Mrs. Kelly.

had his own training in New York hospitals, said, "I would not ask for a better assistant." Inasmuch as many of our surgical cases are those of long-standing disease, what is called secondary hemorrhage is much more apt to follow our operations than would be expected in an American hospital, where the cases are seen much earlier in the progress of disease. Mr. Ngou, however, seldom rang me up at night during the last two years, being himself equal to all emergencies arising in the wards. Most of the elementary teaching, as in anatomy, physiology and materia medca, was done by him. If for any reason I was not on hand to conduct the hospital religious services, he was always prepared to fill the breach. After nine years of service he came to me one day and asked if I had found his work satisfactory, to which I answered, "Yes!" He continued, "I know that the mission cannot pay me more than it is now paying (about ten silver dollars a month) but my family expenses continue to increase; if you are willing to release me I will now set up in practice for myself." He is practicing medicine in the eastern part of Hoi How city, and, the Chinese tell me, has increased his income from sixfold to tenfold.

It has been the policy of our mission not to pay medical men more than they pay evangelists and teachers, and not to pay the latter more than their future congregations and schools will be able to pay.

The man standing opposite me was a common farm boy with little education, and his duties had been to attend the hospital gate and direct people to the proper buildings and wards. He studied Chinese books so assiduously at night, and advanced so rapidly, that I was encouraged to take him into the medical class, and he is now an enthusiastic assistant.

The man next me is the son of Preacher Tang and had his preliminary education in the mission school at Nodoa. For a time he assisted Dr. Lasell in the hospital at Kachek. He has had the advantage of Christian training from childhood, and for character and ability would compare favorably with a minister's son in the United States.

Only the hand of a fourth young man, at the extreme left, can be seen* and it is holding the chloroform cone. In the hands of the medical missionary, chloroform has not the dangers which it seems to have in America. During the forty years of Dr. Kerr's work in Canton Hospital, he operated on many thousand cases and never had an accident from chloroform. I myself have operated thirteen hundred times without an accident. Some think this success is due to the fact that oriental races have less flesh in their diet. This young assistant has dispensed medicines and given chloroform during the last five years. He works rapidly

* Our picture does not show the hand.

MRS. MCCANDLISS AND HER VISITORS AT HOI HOW.

and without mistakes. It was his grandfather who, twenty-two years ago, tried to buy some land for Mr. Jeremiassen to erect mission buildings on. For this he was thrown into jail and kept there six mouths. He fell ill there and I had to pay my medical visits by stealth, gaining my first insight into the cruelties and filth of the Chinese prison. The grandfather continued a heathen until the day of his death, but the son was trained in theology by Mr. Gilman and preached for nearly twelve years.

There is great pleasure in teaching these young men, because they have such excellent memories, and are so quick to understand, in spite of the missionary's scientific vocabulary being of limited range. Of course all teaching is done in Chinese and, where language fails, a quick outline drawing frequently gives the idea. As dissection is out of the question, we have to obtain certain organs, as lungs and heart, from the butchers' shops.

The young men have all spent many hours a week teaching patients in the wards, usually beginning with the catechism, and to the more advanced giving instruction direct from the New Testament. When older assistants leave the Hospital and set up for themselves, we feel the loss of their services, but at the same time we recognize the fact that a large part of our hope lies in the scattering of trained Christian physicians amongst the population.

Henry Martyn McCandliss.

No Monotony at Cebu

[Dr. and Mrs. Graham went to the Philippines in 1905.—ED.]

My work consists of any manner of service from teaching cooking to would-be nurses of Dr. Graham's patients, to writing Visayan tracts.

Usually I spent my mornings last year in the dispensary, giving out leaflets and gospels and trying to convince the people that the need of their souls is greater than that of their bodies. I also spent much time in preparation of Sunday-school lessons and in Visayan translation, at which I am still very slow, and I wrote two tracts and three hymns in Visayan. Every week, I have conducted a prayer-meeting for Bible women, and, when Dr. Graham has been absent, I sometimes led services for the Filipino congregation. Lately, I have entered a new sphere for me, that of speaking in open-air meetings.

There are many inquirers in the district of Zapatero, from which come many of the most frequent visitors to our dispensary. There I have often spoken with them, and on that account a call came for the "Senora" to speak at the open-air meeting which we hold in Zapatero every Sunday night. I have very little

voice, so the preposterousness of it is greater than you imagine. But the only way to do anything in the foreign field is never to say "No" to anything God asks. I said I would try.

The first night was beautiful moonlight, with fleecy clouds floating in the sky. The dark-skinned, sad-eyed people pressed close up because my voice was weaker than the men's voices. It was just such a scene as one dreams of at home, before one comes out to find missionary work is hard drudgery. Since the first night it has not always been so beautifully easy, although I enjoyed it every time. Once we were stoned; it was not a big stone that one can keep and label and show one's friends, but only a handful of pebbles and sand; very unromantic. There was a touching incident connected with that. Somebody called out the Visayan word for "stupid" or "fool." Among our people was a half-witted boy who always reminds me of "Smike"; he is often called by this same term of derision. He seemed to think that for once he had a chance to prove himself a different kind of fool, for he came and stood behind us to protect us from the next stones by his own poor, emaciated body.

One old man in Zapatero lives his life simply to bring sick people to the dispensary. He knows all Dr. Graham's comings and goings and where to find him at any hour. He even knows the tread of our horses' feet—for, if we drive anywhere near his neighborhood, he comes flying after us to entice the doctor into some house where one is ill. He even diagnoses the patient's spiritual need and instructs me as to the literature I should give.

Lilian Holmes Graham.

Cebu Station Report—Extracts

We heard of a poor man, (a revolutionist in the early days, converted during his imprisonment by a Bible given him by Mrs. Jansen,) who was now preaching the gospel throughout the southern end of the Island of Cebu, and distributing gospels wherever he went. He was so poor that he had only one suit of clothes which he had to wash himself and wait along the banks of the stream for it to dry. Señor Ricardo, the Filipino pastor, went to investigate and found a group of people in Badian rejoicing in the truth which they had learned from this poor man. He came to Cebu with another faithful old elder from the Dumanjug congregation for six weeks' Bible study with Mrs. Graham and myself, and they returned to their fields. Result: congregations were formed at Badian, Ginatilan, Oslob, and Santander. Chapels have been erected in all these places.

Another interesting work has been going on in the north of Bohol among the fishermen who inhabit an island called Bapinin or Mino. One of our Cebu members, an old pilot called Marcus, went to live on that island. He preached and spread leaflets among the 2,000 inhabitants with the result that we have, to-day, a congregation of ninety-nine adults and forty-eight children, while the evangelist runs a school of over a hundred children.

A total of 620 adults were baptized and received to the church last year. One result of this success has been persecution and, in one sense, we rejoice in that. It tests our people and keeps out impostors; yet we strongly protest against persecution from government authorities. Religious liberty is a myth in Cebu.

In Badian, lepers were collected by the municipal authorities to spit into the faces of Protestants and to paw them with their mutilated hands while service was being held. At another place, one of the church members was thrown into jail by order of the priest on the charge that the man's *brother* owed the priest for performing his marriage ceremony several years before. The church member lay in prison without trial twenty-four days, meantime being often offered his liberty if he would kiss a crucifix and renounce Protestantism. He remained firm and, when a procession passed his window, he was thrown down and held there by two policemen until it passed. The magistrate was eventually dismissed.

In Bohol, a man who, because of insurmountable obstacles failed to get a permit, buried his child without one in a Protestant cemetery and was sentenced to thirty days' imprisonment therefor. Governor-General Smith pardoned him before the expiration of his sentence.

In Dumanjug, a worker went to jail for a week—for preaching the gospel; afterwards he was refused police protection when a mob ransacked his house. In many cases our people have been stoned, threatened and arrested on false charges, but "having obtained help of God, they continue unto this day."

On Dec. 16, our brave, faithful Filipino pastor, Ricardo Alonzo, with a company of the Oslob Christians, went to the neighboring town of Santander to dedicate a little chapel which the company of forty-five believers there had built. Before going they asked the *presidente* for police protection from violence, as they knew well the history of the Spanish friar in that place. Protection was refused. After the dedication service, while they were all eating in the houses of Protestants near the chapel, three hundred men armed with bolos and lances, headed by the priest and a councilor, marched on them with a bombardment of rocks and shouting, "Kill the Protestants!" Pastor Ricardo immediately gave the word to flee to Oslob and they soon left—all except one who was brutally murdered and left lying in his blood. Houses were looted, one man losing $140 in money.

Within fifteen hours of the receipt of the telegram, the governor, the chief of constabulary, and Dr. Graham were at the scene of the trouble. What Doctor Graham saw saddened his heart—yet, that same night when leaving the people, he reminded them that God is love and, if they were His children, they too had love and must show it to their enemies. Through their tears they muttered assents, and there was something divine in the face of the martyr's poor young widow as she held her child to her breast and murmured, "Yes, yes; we must love."

Brethren, we have the solemn privilege of reporting a martyr for Christ's sake in Cebu this year.

James A. Graham.

The Santander friar, who instigated the riot that resulted in murder, was sentenced to imprisonment for seventeen years and ten months and fined one thousand *pesos*. But——by March, the friar was out on bail and was appointed to the charge of a Roman Catholic church in a different location. Within three months after the murder, one hundred persons were waiting for baptism at Santander.—EDITOR.

PRONOUNCE, Cebu, Say-*boo*; Bohol, Bō-*hōle;* Dumanjug, Doo-män-*hoog*; Sän-tän-dêr.

Nodoa Feels Growing Pains

Nodoa Station has been afflicted with growing pains for some time. This complaint though not inimical to life, rather the converse as it is the result of rapid growth, usually brings about an embarrassing condition unless the clothing is altered to fit the wearer. He not only feels the pinch of garments too small, but he is an object of commiseration. His long legs protruding from a pair of too short trousers and arms stretching out beyond sleeves that have shrunk half way to the elbow are anything but attractive. Nodoa is feeling the restricting restraint of garments outgrown.

The chapel, the first foreign-erected building, was put up some twenty years ago to accommodate a mere handful of adherents. Later it was enlarged by pulling down a partition; in technical parlance, a tuck was let out. Again the pastor added on a sort of frill, in the shape of a bay window for the pulpit, where we always have two sermons on Sunday morning, one in Hakka and one in Hainanese. Now the chapel is past enlargement, yet members and adherents continue to come in ever-increasing numbers. A gain of twenty-five per cent. was registered last year and the unsolved problem is how to arrange seats so as to squeeze in a few more people.

Thirty to forty catechumens come to communion service, walking a distance of forty-five miles to study the "doctrine" for a few days and be examined for admittance to the church. They stow themselves away into every nook and corner of the compound, sometimes making more room by sleeping crosswise of the bed. An "upper chamber" is needed for these inquirers. *The spiritual side of our work feels the pinch occasioned by growing pains.*

The property here was acquired piecemeal, as the mission gradually won the confidence of people. Scarcity of funds precluded the possibility of building any-

thing larger than would satisfy immediate requirements. So it turns out that, now, ninety boys are housed in a school building that only about fifty ought to occupy. *The intellectual side of our work feels a restraint through growing pains.*

The Hospital is at times congested by overcrowding and, if its wall could give, it would have swellings on its sides. At one time last year, thirty women were in a ward that held twelve beds at most. The Boys' School and the Hospital are in juxtaposition and neither one nor the other can be further enlarged until one building is moved to another lot, and this change the Station is planning to make as soon as the means to effect it are in sight.

Could the Church at home see its child wearing these outgrown garments, it would have compassion upon its own, and provide for its being properly clothed until it reaches maturity and becomes able to care for itself.

Lilian E. Marks Kelly.

A Doctor's First Half-Year in the Philippines

Extracts from family letters kindly loaned from Montclair, N. J.—EDITOR.

[Robert Carter, M.D., and Mrs. Carter arrived in Dumaguete Tuesday, Oct. 29, 1907; Thursday, the Dr. took a class in physiology in Silliman Institute and saw some patients; Friday, he and his wife began lessons with a Spanish teacher. Although they did not let the grass grow under their feet, Dr. Carter admits that he did not know enough of the language, by Nov. 17, to prevent "wandering thoughts" during morning service. "I could not help thinking that the Princeton-Yale game was just finishing and wondering how I could wait six weeks to hear the score."—EDITOR.]

DUMAGUETE, Nov. 24.—You would have enjoyed dropping in on my Sunday-school class. I was never much of a hand at teaching in Sunday-school at home, but here it is a different proposition. In the first place there was no getting out of it and, now that I am in it, I would not give it up if I could. They are a responsive set of boys and wide-awake. The best work here at Silliman is in Bible study and it certainly does pay. This morning it was my turn to quiz the school and I had to rack my brains to find questions hard enough. For the most part the boys talk pretty fair English. . . . These fellows who speak three or four languages must be amused at us.

December 1.—Last Monday was *fiesta*, the great town holiday. An outdoor play was given representing the wars between Moors and Christians. Costumes formed the principal attraction; there is comparatively little action. It lasted until midnight, for five or six nights, and the principal malady now at the hospital is "too much *fiesta*." Monday morning at 8 o'clock, the entire school, with the men of the faculty, paraded two and two through the town. It made a fine showing; 230 boys in line. Tuesday we had school, but the boys were so sleepy it really seemed a shame to keep them out of their beds.

December 15.—To-day in Sunday-school I had Dr. Hibbard's class as well as my own, nearly 100 present. I have been waiting to tell you about other missionaries here until we knew them better—thinking they could not really be as nice as they seemed! We have not changed our opinion, they are all just fine. . . . We have adopted—a kitten; just now it has rolled itself into the fly paper. Sticky fly paper is the same in Dumaguete that it is at home. Poor Pussy!

Returning from Iloilo, whither he had gone to accompany Dr. Hibbard to the Hospital, Dr. Carter is much struck by the way in which an 18 hours' journey is made to cover four days.

January 18.—Left Iloilo Saturday night. All Sunday night at anchor in San Carlos. Monday went a few miles south and unloaded lumber, then wandered back to San Carlos (not at my request, for the sea was rough); then crossed to the west coast of Cebu. There the captain went hunting, everybody else went to sleep on deck. Captain did not succeed in hitting anything, though we heard several shots. Then we crossed back to another place on Negros that no civilized person can pronounce correctly. There, an American (born in Germany, reared in Russia, a Jew) came out to secure the services of the "*medico*," as did other sick people who had heard that I was coming. I was glad to go ashore for other reasons besides patients. Found several Americans and was glad to hear

U. S. spoken again. Had dinner and supper with the chief of constabulary, Mr. Pierson, a fine man whom I had met before. . . . I spent part of the day at a trial before the Justice of the Peace. The Justice was the German-Russian-American Jew of whom I spoke. He has a Filipino wife and speaks English, Visayan and Spanish. The prosecuting attorney was Mr. Pierson; the defending lawyer, an Amercan school teacher. The prisoner spoke only Chinese; he was charged with complicity in stealing a caribao. Official proceedings had to be largely in Spanish, so that the Filipino clerk could write them down. Mr. Pierson would ask a question in amateur Spanish; the Justice would translate into Visayan; interpreter put it into Chinese; prisoner would probably fail to catch the sense of the question and his answer, passed back through the same channels, would be entirely irrelevant. Wednesday we went to B——, spent several hours doing nothing, and finally reached home that afternoon, taking four days for an 18-hour trip.

STUDENTS OF SILLIMAN INSTITUTE, DUMAGUETE, PUTTING UP THE WORKSHOP. Enrollment last year, 332.

February 9.—The past week there were over 100 in Hospital, the increase due partly to an epidemic of grip, and I have been on the jump.

February 16.—Our house is now pretty well shaded with vines; they have a leaf like the Virginia creeper, a blossom like a morning glory, and they grow from eight to thirteen inches a day, except when the goats eat them. That appears to stop their growth. A double row of young palm trees border the walk in front of our house; across the street is a large cocoanut grove, its tall, stately trees interspersed with some bananas and an occasional mango.

March 1.—You ask about our foods. We have bananas, cereals and eggs for breakfast. You would laugh at the eggs. They are about half the size of those at home; they seemed queer at first, but I suppose that now an American egg would appear unwieldy! Our milk is from America, in cans. Except for variety of meats, we are pretty well off.

March 16.—Our language in western Leyte will be the same as that spoken here, so we now begin the study of Visayan. . . . Mrs. Carter has been fighting ants—red ants and black ants, big ants and small; and so many millions of them have been killed that we seldom see an ant in the house, now, without a bit of crape on his antennæ!

Robert W. Carter.

At Manila.—A training class for older women at Tondo has proved an encouraging feature. Some of these women, with the assistance of Mrs. Rodgers and myself, reorganized a Woman's Society which holds one general monthly meeting in Tondo Church and weekly prayer-meetings in several districts. In Sunday-school at Tondo Church, I taught the women's class in Tagalog and at Malate, a girls' class in English. From June to December, my time was fully occupied with the Ellinwood Training School for girls.—From *Report.* *Clyde Bartholomew.*

Hainan Mission Gathering in Another Dialect

All who know of Nodoa Station, know that it spells "polyglot." We got our start here among the Hakka and the Mandarin-speaking peoples. We have always been looking and praying for the gathering in of the other dialects. The Lim-ko-Loi are coming into the church and are embarrassing us, for none of us and but two of the colporteurs can speak Lim-ko. It is not a Chinese language and the Lim-ko who are converted, through their knowledge of Hakka or of Hainanese, complain that they do not know how to explain religious ideas in their own tongue. Some of the catechumens are trying to work it out by themselves. In the meantime Limko-Loi are crowding into school.—*Station Report.*

LOI MEN AND WOMEN PEEPING IN
at our doors and windows; short skirts mark the women.

Near the close of last year I was out in the villages and markets much of the time. Ten days I spent in Lim-ko, a walled district city thirty-five miles from Nodoa, and, though none of the people had ever seen a foreign woman, they were very kind and courteous. In all the region about the city only Lim-ko is spoken, and although people in the city speak very good Hainanese they also talked Lim-ko, so it was a good opportunity for me to learn many new words in this language. I am hoping, this term, to get a sufficient knowledge of it to be able to tell the gospel to this people in their own tongue. While there, I made visits in some villages where we have inquirers and had some interesting and amusing experiences. At one village the Bible woman and my servant, who is a Lim-ko woman and was to act as interpreter for us, were with me in the house. We found the room too small and dark to accommodate the crowd who wanted to look at me, and I was most politely asked to sit out in the court. I said "Yes, I will come out, but if I sit out there, the Lim-ko colporteur must come and talk to the people about Christianity while they look at me." So he came, and a hundred or more women and children listened to the gospel story while they "looked." There is a wonderful opportunity to do evangelistic work. It is a far call from the time when several women came to our little chapel and sat with faces turned toward the wall, to the present when a hundred earnest women regularly crowd the seating capacity, they themselves joining in hymns and responses.

Last week* the roads were dreadful from long continued rains, but we had forty catechumens here for instruction and examination. Some could speak only Hainanese and came from a region thirty-five miles to the east; some could speak only Lim-ko and came from forty miles to the north; and there were many Hakkas from this immediate vicinity.

Margaret R. Melrose.

Do you realize what it means for thirty or forty women to come to Nodoa to study the doctrine? They have to bring their children with them. While here they must look after the babies, as well as study. Accommodations are crowded and uncomfortable and food the plainest, yet they seldom complain, but study with a zeal that puts the rest of us to shame. I shall not soon forget the evening when I saw one hundred men and women sitting around pieces of matting placed on the grass, in lieu of tables, eating rice and vegetables by the light of a candle stuck in a green mango. There were not even bowls enough to go round, but every one was happy.—*Report.*

*January, 1908.

A PHYSICIAN'S FIRST REPORT FROM LUZON, P. I.

Late in the afternoon, Nov. 26, 1907, we arrived in Pagsanjan. My first call came in on the 30th. Up to Dec. 29, I made 83 calls and received 64 patients at our home; total patients 91, treatments 147. *Edith Crooks Hamilton.*

About Kachek Station, Hainan

Mr. Gilman is busy all the time, in school, with callers, preaching, teaching, managing masons, counting bricks, hearing a class in algebra, helping a bright student in geometry, talking to a man who wants to drive the devil out of his new house; and so with plenty of work we keep well and happy.

CHILDREN'S GRAVES.—Not far from the manse is a lonely little spot, shut in with wild bamboo and screw pine. A number of tiny mounds with a little basket on top of each (some quite new) tell me these are graves of little ones. Each basket was once the cradle of some dear baby, who when it died was carried away, basket and all, as quickly and quietly as possible, the sad, superstitious mother not daring to keep the cradle for fear an evil spirit would take the life of any child who might be laid in it.

A HEATHEN FESTIVAL.—Kachek was the scene of crowds of people who gathered here, last week, to celebrate the birthday of the goddess of the temple which stands just back of the school dormitory. This festival is called the *Kun fo* and is annual. It was formerly held on the open ground in front of the temple, but after the sad tragedy in Lienchou the officials decided to change the location, for our protection, and the last three festivals have been celebrated a quarter of a mile from our compound near the city gate. The people raise money to build rude mat sheds for gambling places and to put up outdoor platforms for the theatres.

One afternoon Mr. Gilman and I walked through the grounds, and the people all spoke to us very kindly. We saw poor little idols (not as large as many dolls at home) placed in a tiny shed off in a corner, while a long walk which we called "Gambler's Alley" occupied an important part of the grounds. Under each mat shed were tables where some men were gambling and others sat waiting for their victims. Over each table was suspended a big kerosene lamp which would burn all night. In the open space between sheds were little street restaurants where many kinds of food were cooking; these places are patronized at all hours of day or night.

We saw a large platform, for the night theatre, and about a hundred people, mostly women and children, were already perched on high benches without backs. As almost every one wore a flat straw hat about three feet wide, I wondered how much they could see of the stage, but no doubt the women remove their hats when it is dark, as the Christian women do when they come to church. We saw three theatres with their gathering audiences, and many times during the night I heard the big gongs and drums. We saw also a quantity of mats spread on the ground, and on each sat a blind man waiting for a customer who would want massage. One indeed had got his patient and was pounding his back.

The festival continued a week. The Bible women were busy all the time talking the gospel to the women, many of whom were taken to see the inside of our house. The large mirror in our bedroom is a great object to them and nearly every time I show it some woman remarks, "She looks very much like you," pointing to my reflection in the glass. I had crowds at all my recitations in the boarding school and no doubt some of the men and boys left thinking it very easy to learn to speak English.

The Chinese helpers were kept busy all the week at one of the three places where men gathered, either at the chapel here, the street chapel, or down at the Lower Market, where Miss Schaeffer has her day-school for girls.

CONSISTENT CHRISTIANS.—An old Kachek man and his wife were baptized a short time ago. They support themselves by keeping a street restaurant, and for some time they have shut up their place on Sunday. During this festival, when the temptation to make a little money was great, they were loyal to their Master, worshiping on Sunday and resuming work on Monday.

(*Mrs. Frank P.*) *Mary Gilman.*

LETTERS FROM MISSIONARIES

JAPAN.

MRS. J. G. DUNLOP wrote from FUKUI, April 4:

Mr. Dunlop returned Tuesday from a country trip in the South—twenty days, twenty-three sermons, five addresses at sacramental services and five baptismal services. The missionary in charge there is on furlough and ladies of the station asked him to make a tour of the field. He greatly enjoyed the trip though, much of the time, quite away from English-speaking people, sitting, eating and sleeping on the floor, and living on Japanese food. He had walks of nine to twenty miles from place to place, over lonely mountain roads through charming scenery. At two places he found how the Japanese had solved the

PROBLEM OF THE SINGLE CUP

and individual communion service. A single cup was passed and each communicant, armed with a tin spoon, helped himself or herself from the large cup. For a week he traveled with a Japanese evangelist who, after hearing Mr. Dunlop preach seven or eight times, got up at a meeting one night and tramped through four of Mr. Dunlop's sermons! One of these the missionary had expected to use himself, but he had to make a swift change to something the evangelist had not heard.

NEVER MIND; THOSE SERMONS WILL

be preached and re-preached through that country for months—perhaps years to come.

MISS JULIA L. LEAVITT (of former Cumberland Mission) wrote from TANABE, Ku, Feb. 6:

. . . I am very glad to be adjusted and know with whom I am to correspond. I

HAVE FELT SOMEWHAT IN THE AIR

for the past year. . . . Until my first furlough in 1891, my home was in Osaka, though I made frequent trips into the interior; this little town has been my home for over ten years. My work, I suppose, would be termed "general evangelistic," for it includes classes and personal effort for men, women and children.

The church in Tanabe has about a hundred members and celebrated its twentieth anniversary last year. The pastor, Mr. Ito, who is also evangelist for out-stations, has lived here fifteen years. Until last year I was the only missionary here, but now Miss Moore is with me for her term of language study. Our home is a Japanese house; two helpers and a child live with us. We have the kindest neighbors.

THE CHURCH IS LIKE ONE BIG FAMILY.

There are four Sunday-schools conducted in different parts of the town, with about four hundred pupils in all. I have a knitting class for girls, a weekly meeting for young ladies, a Bible class for young men; I help in woman's meeting and general church services. I speak Japanese more than English, and perhaps as well, having come out early enough to get my tongue trained easily. I had my eighteenth birthday on the ship coming out.

Occasionally I visit out-stations, and the church at Shingu which means a journey of four days over the mountains on foot and two more coming back to take the coast steamer for home. This is most interesting work. It is so good to be old enough to be free from the restrictions that bind a young single woman! My last furlough was in 1902, but I have not yet begun to think when the next will come.

PERSIA.

DR. CLARA H. FIELD wrote from HAMADAN, March 7:

The last month or two have been very busy with surgical operations, hospital, medical classes daily, increasing attendance at the Dispensary, and last, but not least, duties of a housekeeper.

I OPENED MY HOSPITAL FOR WOMEN

Jan. 7; though our funds would not allow us to equip it in a complete way, we have managed very nicely. Only operative cases are in; as it is considered a disgrace for a woman to stay in a "sick house," medical cases have fought shy of us.

I cannot say too much in praise of the work of my medical student, both as a Bible woman and student. While there are six young men students, all eager to assist, the customs of the country forbid it. Diseases of women are so prevalent that two pairs of hands can be kept busy. Just now I am much concerned over the sister of the Ameer Afkhan, father-in-law to the King's sister. She needs a severe operation, and should the patient succumb, I might have to leave town; certainly

I WOULD LOSE MY REPUTATION

and prestige with the "great ones." Our Father has given power and strength in such times, and I know He will again. I cannot help believe that He manifests Himself in that way. Because I am not able to preach or pray in Persian, I have felt in a way I was not doing my whole duty. But from the first of my coming I have done extensive medical work and there has been little time left for thorough language study. When babies are brought to

the Dispensary with legs that have been broken

BY THEIR MOTHERS IN ANGER,

with heads bruised and cut by their fathers with stones and bricks, and wives with distorted limbs, the result of injuries received from inhuman husbands; then, I preach with a vengeance.

BRAZIL, S. A.

MRS. C. E. BIXLER wrote from ESTANCIA, March 12:

We are the only missionaries in all Sergipe; there is not even a Brazilian pastor. Aracaju and Larangeiras, which were given over to care of Presbytery, have been nearly two years without a pastor and none in sight. So it falls upon Mr. Bixler to visit them when he can, a two days' journey.

We are so happy in getting to our home and people again, and they showed they were glad we came, which was very gratifying. We telegraphed when we reached Bahia, so they were expecting us and we found about fifty awaiting us at the port and more at the house. I was received by a pelting with flower petals, which almost

MADE ME FEEL A BRIDE AGAIN.

Instead of a closed and dirty house we found it open, sweet and garnished with flowers everywhere, and a nicely prepared dinner hot and ready to serve. One woman has been received into the church since our return who was one of the most faithful Romanists here, often going two or three times a day to her church for prayers. She was brought into the light first through the influence of her family, who live in a distant town and who had become Christians. One brother who

HAD BEEN WORTHLESS BEFORE CONVERSION

became such a different man that she felt there must be something in his religion which she wanted. She accepted a Bible and began to read, and she is now happy in her new-found joy. Her conversion has turned the thoughts of others. In one of the interior towns, a few years ago, there was only a handful of believers; now, about

FIFTY ARE SEEKING SALVATION

and leaving off their old evil ways. We give thanks for abundant signs of harvest, but laborers are few.

LAOS.

MRS. H. S. VINCENT wrote from CHIENG RAI, Feb. 19:

Thank you for the pictures. There were a number of visitors here when the mail came, and when I saw the picture rolls I handed the package to one of them, asking him to open and see what was inside. I wish you might have heard their exclamations! Some were Christians, some were not; all listened attentively as I explained them. I gave some away and some will be framed and put up in our bamboo schoolhouse. We cannot estimate the

VALUE OF PURE PICTURES IN LAOS HOMES

but God knows and He sends the blessing. These people are beauty-loving and really appreciate pictures. Often in telling Bible stories, words are new to the hearers, and illustrations help very much in giving a better understanding of what we say. We love these people and hope mightily for knowledge of saving grace for them.

We hope to move into our own home before July. We have a waterwheel in operation. Orange trees are in bloom now and the air is fragrant. Some of the women of the church always have a wreath of flowers for Mrs. Crooks and myself

TO PUT IN OUR HAIR SUNDAY MORNING.

Our hearts are sad over the closing of Keng Tung Station. Mr. Vincent was called up there four weeks ago to assist in closing. Although only about two hundred miles distant, they will be twelve days on the way here. When you reach Chieng Rai day in the *Year Book*, please pray for me in connection with school work. We have chapel exercises every day at 11.30 A. M. Workmen on our brick house and school children assemble in the parlor; we have Scripture talks, using chart pictures. Several of the workmen are getting their first impressions of the "Jesus religion."

CHINA.

MRS. ERVING L. JOHNSON wrote, Feb. 17, after nearly two and a half years at PEKING:

. . . My work can be described in few words: Study of the language; each day a new word or phrase and a new character, and each month more freedom in expressing ideas. I have been leading prayers and it has helped me greatly, for we read a short passage, then I explain it and try to give a thought for the day. I learned to pray in Chinese by listening to other people's prayers and writing down a phrase; also writing out my own requests and getting a Chinese teacher to help put them in good language. I always read my prayer until a short time ago.

Mr. Severance's visit was a great inspiration to us. He got acquainted with us all, looked at all the work, asked about it, the needs, etc. People who come to visit missions often have very limited time, so they rush around taking in the sights of the city and do not see Missions as thoroughly as the Temple of Heaven.

HOME DEPARTMENT

PROGRAMME FOR JULY: HAINAN; THE PHILIPPINES

Locate these Islands on the map of the world.

Very brief summary of circumstances by which the United States acquired control of the Philippines, and of conditions, moral, educational and religious, prior to May, 1898.

Condensed account of changes effected by American occupation.

Recitation: "The White Man's Burden." (Kipling.)

Beginnings of Mission work:

(1) Conference of Mission Boards.
(2) Division of territory.
(3) The Evangelical Union. (See *The New Era in the Philippines*, by Dr. Arthur J. Brown.)

Present status of Mission work:

(1) Locate stations and give character of work in each.
(2) Give number of new members received during the past year and total membership.
(3) Sketch of American Church in Manila. (See latest *Report* of the Assembly's Board, page 127, etc.)

Why should we have Mission schools? Give ten minutes to:

Sketch of public school system.
Influence of foreigners on Filipinos.
Silliman Institute at Dumaguete and Ellinwood Training School. (See leaflet by Dr. Halsey, *The Presbyterian Church in the Philippines.*)

Roman Catholicism in the Philippines and the attitude of the Filipinos towards that Church. (See *The New Era.*)

Five-minute account of persecution in Cebu and Baybay; the first martyr in the Philippines. (*Report*, page 132.)

Read story of *Miguel Gillergom*; leaflet can be had at New York headquarters.

Hainan—Educational work:

The Paxton Training School.
The girls' school at Kiungchow.
The boys' school at Nodoa.

Medical work:

(*a*) Chinese gift at Hoi How.
(*b*) Treatment of plague at Mary Henry Hospital.
(*c*) Kilburn Hospital at Kachek.

Scattered Christians, their journeys for study and worship. (*Report.*)

Read "A Summer Onting in Hainan." (WOMAN'S WORK, July, 1907.)

If the book referred to is not in the church or town library it would be a valuable addition.

E. E.

SEVENTH Annual Summer Conference of Young People's Missionary Movement, at Silver Bay on Lake George, N. Y., will be held July 24-August 2. One of six conferences appointed in different sections of the country; all interdenominational; home and foreign missions.

AIM: "To give advanced normal instruction to those who have had experience as mission study class leaders, to train in the first principles of teaching those who have had no experience, to provide model classes" . . . and "to render assistance in the solution of problems of missionary work in young people's societies, Sunday-schools," etc.

Expenses at Silver Bay—Enrollment fee, $5.00; board, one person in a double room, $22.50; two persons in double room, each $15.00; three persons, each $13.50. Send for further information to Dr. T. H. P. Sailer, *156 Fifth Ave., New York.*

SUGGESTIONS FOR AUGUST PROGRAMME

Have a Twilight Meeting on lawn or piazza; spread rugs, arrange chairs informally, have many lanterns and garlands of real flowers and vines, or of paper chrysanthemums and wistaria, easily made and suggestive of Japan.

Arrange all details so carefully in advance that nothing will need to be read in the dim light. Get several young ladies to learn the words of the hymns to be sung, and be ready to lead them spontaneously.

Let the opening hymn be "Before Jehovah's awful throne," explaining that this was sung at the service held on Perry's flagship when anchored in Japanese waters on Sunday, July 10, 1853.

Have a dozen carefully chosen verses of Scripture recited by as many different voices, and have all present unite in reciting "Go ye into all the world and preach the gospel to every creature."

Let three or four join in a conversation, previously rehearsed, touching on the work being done at various points for Chinese and Japanese in the United States; tell of the first mission rebuilt in San Francisco; the "Advance Movement" among Chinese in Los Angeles; their Y. M. C. A. in San Francisco; the number of Japanese bringing to California their letters of dismissal from Christian churches in Japan; the reflex influence here from our workers abroad; the Chinese church in New York and its pastor, Rev. Hnie Kin. Facts and material may be found in the Board's *Report* and in back numbers of WOMAN'S WORK.

Mention especially some of the valuable workers who lately united with us from the former Cumberland Church.

Sing "Thou whose almighty word," with refrain "Let there be light."

Tell of two notable August days—August 21, 1732, the departure of the first Moravian missionaries, and August 14, 1900, the Deliverance of Peking. Speak of conduct of Chinese Christians at Peking.

Give the Secretary of Literature a few minutes to tell of the magazines, the *Year Book* and its uses, and other items.

Have three women tell of three interesting missionary books they have recently read, with anecdotes and quotations.

A pretty solo might be sung with mandolin accompaniment, perhaps the Japanese lullaby printed as a leaflet by Philadelphia Board.

Close by singing the one verse, "Shall we whose souls are lighted?" and all uniting in the Lord's Prayer, closing with the petition, "Thy Kingdom come, Thy will be done in earth as it is in heaven."

E. E.

PARENTAL CONSECRATION

In these days when there seems to be so much lack of appreciation on the part of parents of the great opportunity that is open to their children, in taking up some distinct work in behalf of the Master; when, in so many homes, the days are allowed to slip by with the youth of the home interested merely in passing occupations; when the serious tone that reflected the earnest Christian spirit of the olden days seems to be absent; it may not be unavailing to tell in simple words the story of the consecration of a child to the Foreign Missionary Service. It is difficult to do this without lifting the veil from the sacred precincts of parental love, but the following story should not be denied to the world through any hesitancy to reveal the human heart.

Not long ago application was made to our Foreign Board by a young woman to go out as a medical missionary. In the course of investigations that were consequent upon her request, a letter was written to her father, himself a missionary on the field, stating that the daughter could be sent provided we could obtain the money for her support. His answer was one which no one could read without the heart being moved. In brief he said:

"I thank you and the Board for your favorable consideration and I know that the Lord will provide the way; in fact, *I know He will.*" Then he went on to tell the following story, which explained his assurance.

His daughter's mother, he said, was the only child of an earnest and devoted elder of the Presbyterian Church, a man who in his town was regarded with the deepest respect. From earliest years this only child had been interested in the foreign field, and her father, the elder, had called her "my little missionary" and promised her that when a woman she could go to the field. This devoted man died when his daughter was only thirteen years of age and left her to take care of her mother, whose poor health absolutely prevented the girl from fulfilling her desire for the missionary life. In her disappointment, she devoted herself to work at home and never ceased to pray for and work in behalf of foreign missions. When she came to years of maturity she was married but died within a year, a few hours after the birth of her little daughter. Some months before her child was born, she called her husband to her and said that "from a child it had been her dearest wish to be a foreign missionary, but God thought best that she should remain and take care of her mother," and with great desire she asked her husband "if he was willing to consecrate their unborn child to the Lord and pray that He would open the way for the child to become a foreign missionary; and she proposed that they promise each other to educate the child so as to be ready for such a call from God." Together they knelt in prayer, the mother offering her child to the Lord and to the foreign field. After her death, the desolate father sailed alone to a post of missionary service in the East, and with the memory of that sacred hour in mind he kept the vow made to the Lord ever before him. In time, his wee daughter was given an ideally devoted second mother and taken to her father. With that vow in mind, he educated her and trained her for the branch of work which he thought was most in need. He perfected her in the language of the country that she might have a special equipment, and then sent her back to America to pursue her studies, following her with his earnest prayers. He wrote that after twenty-four years of hard work he was looking forward to the return of his daughter; that he needed her assistance, and his feeling was strong that the child consecrated to Missions in prayer would be sent out to him.

One can understand the joy and satisfaction experienced in giving the commission from the Board of Foreign Missions into the hand of the daughter thus prepared by God and by her parents, in the confidence that one so consecrated would

count for much in the building up of the Kingdom of God.

Such is the story. It is printed in this simple way in the earnest hope that there may come into the homes of some who read it, that sense of responsibility towards God which will lead parents, not perhaps to consecrate their children to the foreign field but to so surround them with prayer, to so bear them on their hearts before God, that from their homes they may come into the work of the world counting nothing of higher privilege or joy than to use the life which God gives them in service of the Master who gave His life for them.

Stanley White.

ANNUAL MEETING OF OCCIDENTAL BOARD

The Thirty-fifth Annual Meeting was held in San Francisco, April 14-16. Presbyterian hearts rejoiced as once again we met at 920 Sacramento St. On the site of the old building, on the crest of the hill, in the midst of ruins, the new Chinatown at its feet, stands our new Rescue Home, proclaiming to all around, "The Lord God Omnipotent reigneth." Meetings were held in Culbertson Hall but the whole house was open, and visitors rejoiced over the airy, comfortable dormitories, fine sanitary arrangements and the good planning which keeps Japanese girls, older Chinese girls, and tiny tots wholly separated. The whole furnishing of the Home is eloquent with love. The handsome bead portieres in the Hall are from Mrs. Sharrocks' little girls; the furnishing of the Hall, from the old In His Name Society. Though now scattered all over the country, each member responded to the call to refurnish the room that was known of old as the "I. H. N. Room." Each dormitory is a memorial gift either to the memory of those "gone before," or to the zeal and love of auxiliaries and young people's societies. Chinese friends have lavished bronzes, brass ornaments, embroideries, carvings; and there are the "comfortable chairs for the kind ladies" which Chico's self-denial has purchased.

The building was formally dedicated in the afternoon, April 14. The president, Mrs. Pinney, was assisted in this service by Mrs. P. D. Browne, by our good Mayor Taylor, our city missionaries to Oriental peoples, by Dr. Fisher Moderator of Synod, Mr. Dollar and Mrs. Goddard. The Chinese Consul manifested great delight as the Chinese girls sang their sweet songs, and his address expressed appreciation, his hopes for the future and his promises of hearty support. Mr. Ng Poon Chew, one of the first fruits of Chinese mission work on this coast, rejoiced in the new day that has dawned for Chinese women in their own country and assured us that China had never loved her daughters less but her sons more.

The reports on Wednesday morning showed zeal on the part of our officers and the faithfulness of auxiliaries. Especial interest was roused by Mrs. Garrette's report of the wide-open doors in the visiting work, Our Foreign Corresponding Secretaries brought, lovingly and sympathetically, the latest news from each loved field worker. Reports were followed by a season of prayer for our missionaries.

Miss Crowder's Occidental School delighted us. It represents all ages,—mothers with quaint babies, manly boys, shy little maidens. We appreciated Mrs. Garrette's longing to make us know each one, from the boy with the marked architectural ability to the serious little girl who never lost a minute from her work.

Thursday morning, our "President's Message" rang out the glad tidings of certainty of God's presence. Mrs. Chow, assisted by different delegates, reviewed the year's work in presbyterial societies. The last afternoon was a feast of good things: Mrs. Cleland's earnest words, full of consecrated common sense; the debate, "China *vs.* Africa," in which Dr. Laughlin made the telling point that a Chinese once converted becomes a strong, aggressive worker. "Convert China and she will convert heathendom." With thankful hearts we heard Miss Cameron's record of the past year. Always God had led the way—through the flames—to peace and safety, bringing the little flock back with songs of rejoicing for the new home. We thanked God, as we listened, for this daughter of The Home preparing for mission work in her own land; for that one, newly wed, rejoicing her husband's heart by her knowledge of the Word: for these gradually losing the old spirit of bondage and blossoming into Christian womanhood. Oh, that dear friends everywhere might catch an echo of the laughter and song that floated down the halls, or see the happy faces of these jewels of great price rescued from the filth of sin! Then would you know that your gifts have not been in vain.

Each session was brought to a close by a service with our missionaries,—each service all too short but crowded with cameo like pictures. With Mrs. Sharrocks we saw the Korean mother letting the homelight shine; with Mrs. De Camp we saw a village in India roused to inquiry about the things of God; with Mr. Glunz we saw his busy wife teaching and helping great numbers of Filipino boys; with Dr. Sharrocks we saw a great field crying for its academies and its trained Korean workers. There were prayers in many hearts that Dr. Caroline Merwin, Miss Snodgrass, Rev. and Mrs. Callender may be restored to health, that their furlough may be refreshing to Mr. and Mrs. Glunz, and that Dr. and Mrs. Sharrocks, who have not spared themselves during their year in the homeland, may go back to their

loved Koreans with even greater power to labor for them and for their Christ.

The evening after adjournment, Mrs. C. S. Wright presided over an informal discussion around the dinner table. There was a general feeling that the time is coming when we shall have outgrown "Special Objects," and that as we join forces more and more in the "Forward Movement" we must take care that our own work is not neglected.

(Mrs. D. A.) *Mabel B. Mobley.*

A LETTER THAT SPEAKS FOR ITSELF

WOMAN'S WORK Publishers:

Enclosed please find an order for one dollar, for which to renew my subscription. It expired in May; please be sure to send me June. I have been unable to attend to the renewal before. This begins my thirtieth year with the magazine, as I first took it in 1878, somewhere about March or April of that year.

Yours sincerely, *Amelia A. Miller.*

Philadelphia, Pa.

WOMAN'S WORK FOR WOMAN

[Extract from Poem read by Mrs. Angie L. Bosley at Women's Missionary Meeting in Second Church, Danville, Ky.]

Christian women dwelling in a fair and beauteous land
Heard the weeping of their sisters far away;
Living in the sunshine of a Gospel high and grand,
That had turned their night of darkness into day,
They listened to the story of those sad, barren lives
Where ignorance hung like a shadowing pall;
Few words of sweet affection for mothers or for wives
In those dreary homes of Asia ever fall.

They heard a piteous wailing of children from afar—
Of small Hindu widows in cruel slavery;
The death moan of the infant beneath the dreadful car;
Tiny Chinese daughters on the hillside left to die.
Christian women heard the voice of weary ones in pain,
Of broken-hearted sisters, and children not a few,
Who were calling—calling as they long had called in vain—
And the voice of Christ Himself was calling, too.

His blessing He had given to cause their land to bloom
And He held them in the hollow of His hand;
He had given them the key to unlock that living tomb—
"Go teach my Gospel," His command.
They were the true ambassadors of Christ upon His throne
To bring into dark lands where sin has long abode
The greatest, sweetest promise the world has ever known:
"Ye shall be My people, I will be your God."

Many dear, obedient workers from their places now are gone;
They were pioneers to open up the way.
But woman's work for woman will unceasingly go on
Till all shall stand before Him on that great eternal day.
From *this* sacred house of praise many a saint has gone;
They sing the anthem of ransomed ones above,
Beside the saved ones shining each a jewel in a crown,
And the banner over them, forevermore, is Love.

Siam, Its Progress and Prospects, a 9½ x 7½ inch leaflet, by W. A Briggs, contains a fine map, fine pictures, remarks by distinguished men in Siam; *The Bangkok Christian High School* by W. G. McClure, *Itinerating Experiences* by E. P. Dunlap, are valuable leaflets; also, *The Open Door in Siam* by A. W. Cooper, and *A Call to Siam* by Mrs. Cole. A wealth of helps, all new. Order from the Woman's Boards for ten cents.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

April 29.—At San Francisco, Rev. and Mrs. Weston T. Johnson from East Japan. Address, Marquette, Mich.

May 8.—At New York, Rev. and Mrs. Wm. S. Nelson from Tripoli, Syria. Address, 823 Locust St., Walnut Hills, Cincinnati, Ohio.

Mrs. Wm. K. Eddy and her two youngest sons from Sidon, Syria. Address, Chautauqua, N. Y.

Miss Charlotte H. Brown from Sidon. Address, Blauvelt, N. Y.

May 9.—At New York, S. F. Johnson, M.D., Mrs. Johnson and son from Africa. Address, —.

May 13.—At Seattle, Wash., Rev. and Mrs. John E. Hail from W. Japan Mission. Address, New Brunswick, N. J.

May 14.—At Seattle, Dr. C. C. Vinton and children from Korea. Address, Seattle, Wash.

May 20.—At New York, Dr. Winifred Heston from Kolhapur, W. India. Address, East Jordan, Mich.

May 27.—At Minneapolis, Minn., Rev. Chas. Petran and family from Zacatecas, Mexico.

June 2.—At New York, Rev. and Mrs. Paul W. McClintock from Hainan, China. Address, care W. G. Blood, Keokuk, Iowa.
Mrs. H. D. Griswold from Lahore, India. Address, Dryden, N. Y.
Dr. Maud Allen from Ferozepore, Punjab. Address, care Dwight H. Day, 156 Fifth Ave., New York.
———.—At ———, Miss Henrietta Montgomery from Hainan. Address, ———.

DEPARTURES:

May 16.—From New York, Miss Jean K. Mackenzie, returning to Africa Mission *via* France.
May 26.—From San Francisco, S. L. Lasell, M. D., returning to Kachek, Hainan, China.
May 28.—From Vancouver, B. C., Mrs. J. Andrew Hall returning, with her child, to Iloilo, P. I.
May 30.—From New York, W. S. Lehman, M.D., returning to Africa, leaving his family at Glidden, Iowa.
June 2.—From Seattle, Wash., Chas. Lewis, M.D., and Mrs. Lewis, returning to Paotingfu, China.
June 4.—From New York, Rev. Wm. M. Dager returning to Africa, leaving his family at Berea, Ky.
June 9.—From Seattle, Wash., Rev. and Mrs. Roy H. Brown and child, returning to Philippines Mission.
June —.—At ———, Rev. A. A. Fulton and family from Canton, China. Address, Wooster, Ohio.

RESIGNATION:

Herman Bryan, M.D., Hainan Mission. Appointed 1902.

NOTES FROM HEADQUARTERS

On all the missions:—

Historical Sketch	10 cts.
Question Book	5 cts.
Schools and Colleges.each,	2 cts.; set, 15 cts.
Medical Series.....each,	3 cts.; set, 15 cts.
Home Life	2 cts.
Illustrated Programmes.....per doz.	5 cts.
Hero Series	2 cts.

The following helps are permanent and may be obtained from all Women's Boards—

The Year Book of Prayer, 1908	10 cts.
A Visit to the West Africa Mission	10 cts.

Mission Study Series No. 1:—
Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Christus Liberator, Africa,
Christus Redemptor, Island World,
Gloria Christi, Social Progress.

Mission Study Series No. 2:—
The Nearer and the Farther East.
Each, postpaid, cloth, 50 cts.; paper, 30 cts.

For Children:—

A Cruise in the Island World	20 cts.
In Circles of Light	20 cts.
Springs in the Desert	20 cts.

From Philadelphia.

Regular meetings of the Society discontinued during July and August.

July. Topics for prayer: *Divine Guidance for our Society throughout the year; Hainan and the Philippines.*

NOTWITHSTANDING the year's financial depression, our societies and individual contributors have not allowed the treasury to suffer. On the contrary, our receipts of $189,162.11 in the regular missionary funds means an increase of about $7,000 over last year. This gain is entirely from regular sources of revenue; total gain from these sources was over $12,000 but, as receipts from legacies were about $5,000 less than last year, it made an actual net gain of $7,064.31. The $4,165.64 for special gifts to missionaries and Famine Funds was about $1,900 more than similar contributions last year.

A SUMMER snowball was the offering for Korea at the Biennial Assembly. Its nucleus was $600 contributed at the Popular Meetings; later, many of the delegates asked to have it rolled in their direction whereby it gathered such weight and momentum that it has scarcely yet come to a standstill. At this date we have received $1,468, with unpaid pledges of $157. Our meeting being held in "Korea Week," it was fitting that this purely extra gift should go to the Korea Fund.

THE special edition of the Assembly Board's *Report*, issued for us, will be ready next month. It will be sent to synodical and presbyterial officers, and presidents of auxiliaries and bands may secure a copy on postal card request with name and address. Look for more about the *Report* in this column.

WE have lately welcomed three new helpers: As Director, Miss Evelina Grieves; as nonresident vice-presidents, Mrs. John T. Kerr, Elizabeth, N. J., and Mrs. I. D. Steele, Birmingham, Ala., of the former Cumberland Church.

OUR Society will be represented at Silver Bay Conferences by Miss H. P. Halloway of Plainfield, N. J., and at Northfield Summer School by Miss M. E. Hodge, Philadelphia.

THERE are sorrows, as joys, that are universal. This cry from Kolhapur is re-echoed in our Board and unto our territorial limits: "Have you heard that Mrs. Goheen is not coming back? We thought she must come for the work. Here everything, everybody is crying for her—the church she loved, the pastor, the people, the women, the babies. She loved them all with a wise love that it took thirty years to acquire. There is a terrible woe in our hearts, a wearying for her."

8,855 COPIES of WOMAN'S WORK subscribed for by this Society last year. More than 80,000 members in this Society. A falling off of thirty subscribers last year. How is this? Not a dull

page, not even an uninteresting paragraph, and WOMAN'S WORK absolutely essential to the mission worker. Who, or what, is at fault in this great, united, intelligent Society of ours? Let us be properly mortified and make a new reckoning this year! We can, most of us.

LEAFLETS: *Worship in South America*, by Miss V. F. Penrose (new), 3 cts., 30 cts. per doz. *Child Life Among the Laos*, 2 cts., 20 cts. per dozen. *Illustrated Programme, Mexico* (new), 5 cts. per dozen.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A. M. Visitors welcome.

COPIES of the *Thirty-seventh Annual Report* have been mailed to all synodical and presbyterial officers and each local secretary whose name we have. If any of these officers have not received the *Report*, it is either because we do not have her address or the book was lost in the mails. In either case the office should be notified at once, and another copy will be sent. It has also been sent to all missionaries of this Board and all who have within a year become Honorary or Life members, and will be sent to all such members upon receipt of their names and addresses; also to any others who request it and send 4 cts., the cost of mailing. Every local officer should have the *Report*, and every auxiliary member also will find it both useful and interesting.

SEND for *The Nearer and Farther East*, the new Mission Study text-book. The same popular price (paper, 30 cts.; cloth, 50 cts.) obtains for this first book of the new series. Maps, a Reference Library of seven volumes and a set of pictures can also be obtained from Room 48, and *How to Use* will be ready for circulation after the close of the Summer Schools. Several new and attractive leaflets pertaining to the subject matter of the book are now ready or are in course of preparation.

THE reason given in Hebrews, chapter xii, why we should behave well toward Master and neighbor, namely, that we are in good "company," comes to mind as one recalls some Friday morning guests of recent weeks—Dr. J. C. R. Ewing of India, Rev. Wm. M. Hall of Syria, Mrs. A. D. Hail of Japan, Miss Mary McDermid of Mexico, Mrs. W. B. Boomer of Chile. Bound by duty's golden trolley to a road where Hindustani and Arabic are as useless as dead languages, Miss Colman and Miss Barber are still very live and usable missionaries; not only their voices but their convictions "carry well."

BOTH those who "post o'er land and sea" at His bidding and those who "stand and wait" have brought God's words to us, some, like Mrs. E. S. Williams and Mrs. Trowbridge, with sweet influences of old associations; others, like Mrs. Graves of Detroit and Miss McCord of Minneapolis, not so long in the ranks yet mightily convincing because "full of faith and of the Holy Spirit."

IN the spring a presbyterial president wrote: "At our late meeting we were grieved to find we had a deficit; this is the first time for five years that we have not reported an increase." Perhaps some can crown it with a sixth. Another, sending her final remittance, wrote: "We are very glad and thankful for a gain of more than sixteen per cent. Why do I tell you all this, when you have the figures, too? For this reason: I am so glad over it." A good reason. Follow the example of this treasurer, all you who have something to be either glad or sorry over; let us hear from you.

"PLEASE send something to give me some ideas." This request, in an order for literature the other day, expressed a want widely felt. "Let down your buckets, you're in the mouth of the Amazon!" In our circulating library, free to all, are treasures new and old. Besides the books listed in latest catalogue, generous friends have added *The Jordan Valley and Petra, Modern Heroes of the Mission Field, Uganda to Khartoum, Pilkington of Uganda, China and Her People, The Romance of Missionary Heroism, Samuel Hebich of India, In Dwarf Land and Cannibal Country, The Continent of Opportunity, Islam, a Challenge to Faith*, and *Missions and Modern History*.

LEAFLETS: *The Lord's Call for Help*, a ringing message to the churches, by Rev. A. T. Pierson, D.D., 2 cts.; *The Call to Siam and Laos*, by Mrs. Cole, 2 cts.; *The Baby Brigade*, a free leaflet telling of our new organization for children of five years and under.

From New York.

The Wednesday meetings will be omitted during July, August and September. The rooms will be open all summer, except on Saturday afternoon. Send letters to Room 818, 156 Fifth Ave.

THE Board has engaged Miss H. R. Halloway to conduct Mission Study Classes and to assist in the organization of Young Women's Societies and Chapters of the Westminster Guild. Any societies who would like to secure Miss Halloway's services will please communicate with Miss A. M. Davison, Room 818, 156 Fifth Avenue.

IN response to requests for such helps, seventy-five pounds of Scripture cards have been sent to missionaries in China and Japan.

From St. Louis.

Meetings the first and third Tuesdays of each month at 10 A. M., at Room 601, Equitable Bldg., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

AT the annual meeting of the Executive Committee of the Board there were presented reports from all the synodical secretaries as well as the officers. The news from all directions was cheering,—larger demand for leaflets and magazines, increase in numbers of societies and members of auxiliaries, and an increase of more than $5,000 in gifts. Much of this increase was due, no doubt, to the new Synods added to our territory, but there was also, we are sure, an added interest in our old societies, which produced decided results in the offerings. We look for much greater effects next year in all departments from the infusion of new blood into our societies.

THE meeting of General Assembly in Kansas City brought a feast of good things to our very doors, and we are glad to say that many of our people availed themselves of their privileges. On the 19th of May was held the preliminary

conference on Foreign Missions, most of the addresses being along the line of the new standard of giving. One very interesting example of success of the new standard was the roll of the Chinese Presbyterian church in Los Angeles, each member giving $5 to Foreign Missions through General Assembly's Board, and $10 for the support of a Chinese pastor in their native land, or $15 apiece for missionary work. The six Woman's Foreign Boards were represented on the programme by Mrs. J. M. Miller of the Board of the Southwest.

Foreign Day for the Woman's Boards was Monday, May 25, and the whole meeting from beginning to end was inspiring and uplifting. At the roll-call, Mrs. Darwin R. James responded for the Home Board and in a few well-selected words spoke of her increased interest in foreign missions since her visit to stations in the Far East. Dr. Underwood's address in the morning and Dr. Ewing's in the afternoon would have impelled the most lukewarm to renewed consecration and enthusiastic devotion. Perhaps the best hour of all was the closing hour with eight veteran missionaries on the platform bringing, in crisp, telling phrases, the cream of their experiences in five minute addresses. We heard from Mr. and Mrs. Hail of Japan and their son, from Mr. McCall of Brazil, Dr. Briggs of Laos, Dr. Nelson of Syria, Dr. Ewing of India, and Mrs. Derr of China. The meeting was closed by a benediction from Dr. Nelson in Arabic. Certainly no one who was present at that meeting will ever forget its marvelous inspiration and, like the prophet of old, we will go in the strength of that meat many days.

REPORTS from presbyterial meetings held in April are all very cheering,—attendance good, enthusiastic audiences, and growing interest everywhere.

THE *Annual Report* will be in your hands before many days, and then each society will see for itself its relative standing to other societies in its Presbytery. Make good use of your *Report*,—learn the names of officers of the Board, of your Synod, and of your Presbytery. You cannot expect to be interested in and loyal to your officers unless you know them by name.

Receipts of The Woman's Foreign Missionary Society of the Presbyterian Church for May, 1908.

By totals from Presbyterial Societies.

BELL,	$25.00	LACKAWANNA,	$122.00	SOUTHERN VIRGINIA,	$1.00	WOOSTER,	$3.00
BLAIRSVILLE,	25.00	LEHIGH,	1.00	WASHINGTON CITY,	3.15	YADKIN,	1.00
CAPE FEAR,	1.00	MAUMEE,	80.00	WELLSBORO,	5.00	ZANESVILLE,	8.00
CATAWBA,	22.66	MONMOUTH,	2.00	WEST JERSEY,	10.00	Miscellaneous,	3,325.50
CHESTER,	20.00	NEW BRUNSWICK,	1.00	WESTMINSTER,	25.00		
CLARION,	4.00	NORTHUMBERLAND,	5.00	Total for May, 1908,			$4,452.90
CLEVELAND,	25.00	PHILADELPHIA,	554.50	Total since April 1, 1908,			5,862.23
ERIE,	25.19	PHILADELPHIA NORTH,	20.00	(MISS) SARAH W. CATTELL, *Treas.*,			
FLORIDA,	75.13	PITTSBURGH,	44.77	501 Witherspoon Building, Philadelphia.			
HUNTINGDON,	9.00	REDSTONE,	7.00	Special Gifts to Missionaries,			$200.00
KITTANNING,	1.00	SHENANGO,	1.00	India Famine Fund,			1.00

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for April and May, 1908.

ADAMS,	$54.62	DENVER,	$77.55	IOWA CITY,	$58.50	PETOSKEY,	$37.00
ALTON,	32.50	DES MOINES,	41 66	KALAMAZOO,	141.29	PUEBLO,	9.50
BISMARCK,	10.00	DETROIT,	243.91	KEARNEY,	10.00	ROCK RIVER,	6.00
BLOOMINGTON,	60.73	DUBUQUE,	9.88	KENDALL,	14.00	RUSHVILLE,	3.00
BOISE,	60.00	DULUTH,	63.42	LOGANSPORT,	2.00	SAGINAW,	20.30
BUTTE,	7.50	EWING,	319.70	MADISON,	44.48	ST. CLOUD,	19.50
CAIRO,	63.40	FARGO,	119.47	MANKATO,	25.75	ST. PAUL,	157.78
CEDAR RAPIDS,	2.00	FT. DODGE,	44.53	MATTOON,	24.00	SOUTHERN DAKOTA,	7.50
CENTRAL DAKOTA,	228.29	FREEPORT,	50.00	MILWAUKEE,	50.00	SPRINGFIELD,	98.65
CHEYENNE,	5.00	GRAND RAPIDS,	22.00	MINNEWAUKON,	29.00	UTAH,	204.15
CHICAGO,	1,495.59	GREAT FALLS,	4.00	MOUSE RIVER,	17.15	WATERLOO,	96.18
CHIPPEWA,	3,413.13	HELENA,	15.20	NEBRASKA CITY,	10.00	WINNEBAGO,	70.25
CORNING,	38.00	INDIANA,	204.89	OMAHA,	5.91	WINONA,	23.60
COUNCIL BLUFFS,	13.90	INDIANAPOLIS,	205.35	OTTAWA,	26.00	Miscellaneous,	63.13
CRAWFORDSVILLE,	23.00	IOWA,	8.05	PEORIA,	200.00		
				Total for two months,			$8,414.89

MRS. THOS. E. D. BRADLEY, *Treas.*, Room 48, 40 E. Randolph St., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for May, 1908.

By totals from Presbyterial Societies.

BINGHAMTON,	$1.00	LYONS,	$37.35	SYRACUSE,	$90.12	UTICA,	$20.00
BOSTON,	67.75	MORRIS AND ORANGE,	398.00	TROY,	10.00	Miscellaneous,	371.58
CAYUGA.	548.16	NASSAU,	85.00	WESTCHESTER,	5.00		
CHAMPLAIN,	12.00	NEW YORK,	2,058.83	Total,			$4,017.97
CHEMUNG,	10.00	NORTH RIVER,	106.27	Total since April 1,			6,456.56
GENEVA,	5.41	OTSEGO,	27.00	(MISS) HENRIETTA W. HUBBARD, *Treas.*,			
HUDSON,	33.00	ROCHESTER,	131.50	Room 818, 156 Fifth Ave., New York.			

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for April, 1908.

CIMARRON,	$14.85	LITTLE ROCK,	$5.25	WHITE RIVER,	$9.10	Miscellaneous,	$21.50
IRON MT.,	1.80	OKLAHOMA,	22.08				
KIRKSVILLE,	5.00	SAN ANTONIO,	27.50	Total for month,			$107.08
			RECEIPTS FOR MAY.				
ABILENE,	$19.75	IRON MT.,	$42.50	SANTA FÉ,	$12.00	WHITE RIVER,	$4 00
ARKANSAS,	15.00	KANSAS CITY,	25.00	TOPEKA,	213.92	Miscellaneous,	56.02
AMARILLO,	2.30	KIRKSVILLE,	4.20	WACO,	10.00		
DENTON,	13.30	KIAMICHI,	1.00	Total for month,			$537.51
EMPORIA,	18.05	OZARK,	16.37	Previously received,			107.08
FT. SMITH,	3.00	PARIS,	10.00	Total to date,			$644.59
FORT WORTH,	17.00	PECOS VALLEY,	11.00				
HIGHLAND,	40.50	SAN ANTONIO,	2.60				

MRS. WM. BURG, *Treas.*,
Room 601, Equitable Bldg., St. Louis, Mo.

DATE DUE

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